the Chaplain

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The Draft and Christian Vocation *by John C. Bennett*

Moralism and the Demand for Perfection *by Paul B. Maves*

The Chaplain and the Paradox of the Gospels *by Harvey K. McArthur*

Kapaun Religious Retreat House

DECEMBER 1956

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the Chaplain

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EDITORIAL

Your Stake in "Oberlin"

You have much at stake in "Oberlin." When the first Faith and Order conference to be held in North America convenes at Oberlin College, Ohio, in September (3-10), one of the chief concerns will be "ecumenical dilemmas and opportunities of the chaplaincy."

Heretofore, chaplains have heard little discussion of their own special problems and programs at a conference sponsored by the World Council of Churches. This one will be different.

Under the auspices of the United States Conference for the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches, "Oberlin" will take account of the special North American factors that enter into questions of faith and order. With its heavy weighting of "free-church tradition," America has its own problems, one of which is the relation of diverse and independent churches to governmental policies and programs.

For you, Oberlin should prove to be a "two-way street." Not only are civilians seeking to appraise "the extent of true and false ecumenicity within the chaplaincy," but you as chaplains are invited to help determine how your military "experience in ministering to all may contribute to a common mission to civilians."

It is expected that one or two active-duty chaplains will be included among the consultants appointed to this conference. Meantime, chaplain everywhere can share in the prepar tory study.

The editors of THE CHAPLAIN i vite and urge you to let your voice b heard at Oberlin through either these channels:

1) You can discuss in the pages THE CHAPLAIN the theme of th Oberlin conference—"The Nature the Unity We Seek"—or any facets the theme that reflect your prese experience. These discussions will b forwarded to Dr. Paul S. Minear, Yale Divinity School, who is the Se retary for Study and Program.

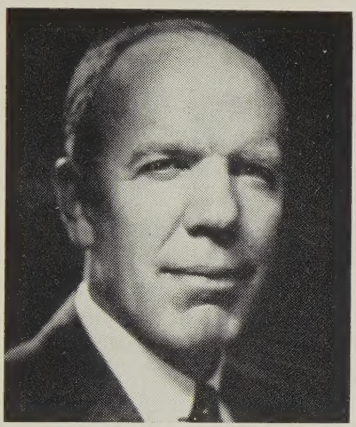
2) If you are stationed at son base or post with other chaplain you can form a group to engage "ecumenical conversations" and the report your findings to Dr. Mario J. CREEGER, executive editor of TH CHAPLAIN, who is also chairman the Washington Faith and Ord Study Group—the one charged wi responsibility for preparing materia that will be helpful to Section 2 Oberlin, which will be dealing wi chaplaincy questions.

For your guidance, send for *Ec menical Conversations,* published 50¢ by the World Council Churches, 156 Fifth Avenue, Ne York 10, N. Y.

—J. A. L

Throughout the coming year, T CHAPLAIN will devote space in ea issue to the Oberlin theme. Relati this to your professional experien the journal will seek to elicit an ov all philosophy of the chaplaincy th will make some contribution to o growing unity in Christ.

THE INCARNATION IN OUR TIMES



PERRY EPLER GRESHAM

This vital and contemporary Christmas sermon comes from the president of Bethany College, W. Va.—a valued member of the Editorial Advisory Council for THE CHAPLAIN. He will be remembered as the author of* Disciplines of the High Calling, *and as the eloquent successor to Edgar DeWitt Jones at Central Woodward Christian Church, Detroit.

The Word became flesh and dwelt among us.—John 1:14.

A STAR became a bright exclamation point in the sky bove the moonlit hills of Judea. he shaft of light split history in vo so that the past was prologue id the future was a new order human affairs. The world was rned inside out. The great beme small and the small became eat. Kings in royal palaces uddered with anxious fear. rmies in the field were helpless ainst an unknown adversary who was beyond identification or attack. A stable cave was bright with dimly sensed meaning and majesty. A dark-eyed Jewish girl heard the first cry of God incarnate. A tender old carpenter looked on with gentle reverence as the mystery of birth and redemption was enacted before his kindly and bewildered eyes. Rude shepherds whose entire lives had known nothing of importance saw a great light and heard an angel

song of peace on earth and good will toward men.

The incarnation is not only the center of history but also a continuing fact. The Word continues to become flesh whenever God enters a life to possess it. Paul fell down blind on the Damascus Road as the Lord appeared to him. After years of privation and devoted effort he exemplified the incarnation with the word, "It is no longer I who live, but Christ who lives in me"! Augustine went his merry way in scholarly sinfulness until the preaching of Ambrose brought on an internal revolution within his will and emotions. Then he went his blessed way in scholarly righteousness until his idea of "the city of God" found locus in human history. The ablest mind of that crucial century was possessed by the mind of Christ.

The process goes on. Whenever a statesman sways a conference toward international peace based on justice; whenever a commanding officer influences his men toward sobriety and honor; whenever a business executive makes a decision that puts service above selfish advantage; whenever a home allows its hearth to become an altar or its dinner a sacrament, there is the incarnation in our times. The fact of Christ is more than a world-shaking event in an obscure time and place. It is the greatest contemporary fact of our uneasy and strife-weary world. The meaning of Bethlehem is the hope of Moscow, Washington, London, Cairo, and Main Street.

Humanities

A contemporary artist finds inspiration in the familiar Christmas story. An idea yearns for expression on canvas. Brush stroke upon brush stroke turn pigment and surface into a madonna, and "the Word" becomes "flesh." Walk through the Louvre, the Vatican Galleries, the Metropolitan Museum, or the Prado, and the evidence is before you. An ephemeral and helpless idea in a mortal mind has become a masterpiece which evokes the admiration and stirs the emotions of a multitude. When a man is inspired by a Nativity painting, the process is reversed. The "flesh" becomes "Word" as the man goes forth with a gentler purpose to live more nobly and to act with love.

An architect is commissioned to draw a church. He begins with a vague conception of the congregation's spiritual needs. He brings the rich heritage of religious meanings to bear on his first sketches. An integral work of art emerges as he assembles his data. Builders are summoned, and the work begins. Concrete, steel, bricks, and stones combine with wood to form a monument to Christmas and a house of worship for aspiring people. An airy nothing called a

idea has been actualized into a ouse of prayer and beauty. The Word" has become "flesh." As e congregation worships, lives e changed by the fellowship, ayer, and preaching. The peoe face the world with new inests and holy concerns. The lesh" of brick and mortar has come the "word" of finer sentients and better loyalties. These come, in turn, incarnate in "the ring deeds of rectitude" deribed by George Eliot in her Choir Invisible."

When W. H. Auden wrote *For e Time Being: A Christmas ratorio,* he was inspired by the carnation. The sounds formed the tongues of men to be heard the ears of men became a etered presentation of the love God which finds expression in ve for mankind. When John skine looked out over the teemg city of New York and felt the esence of three wise men riding om the East across a vast desert, put his pen to paper and eated these lines:

As they came from the East
Following a star,

One said
The sun burns,
The moon changes,
Stars are faithful.

One said
They shine in all tongues,
Every heart knows them,
By starlight there are no borders.

One said
The world widens
By starlight,
The mind reaches;
Stars beget journeys.

The vast field of the humanities includes the arts and letters that symbolically render the ideas and emotions of men. The study of the humanities aims at the discipline of emotions. Such works of art, however, are more than human creations. They are the embodiment of truth, beauty, and goodness. Their source is from above and beyond the men who reduce them to appealing lines, fetching canvasses, or finished stone. They are an incarnation of divine qualities which return to man in a dialectic process.

Society

A community inspired on the Day of Pentecost in Jerusalem became the church. It is the "body of Christ." The obvious implication of Paul's figure of speech is Christ incarnate in the human society which lifts that society above the very lives that constitute it. The church exemplifies the incarnation. God has entered into the life of man. Social organization is an earthen vessel to contain divinity. Yet the power and influence of the church has changed the world. The transformation of man takes place in the community of love and good will which persists through decades of centuries

while nations and dynasties perish. The two or three gathered together at some lonely military post are part of the church at worship. It is the very essence of the gathering that Christ is there in the midst. Where slender spires rise above a sprawling city or a sleepy hamlet, there is testimony to the present incarnation.

The Academy, the Lyceum, and the Porch deserve high praise for their contribution to education. The colleges and universities we cherish, however, are children of the incarnation. The cathedral, more than the schools of ancient Greece, begat the love of learning which became the towers and halls where scholars teach and students learn. The modern campus is the objectified desire to learn which found its impetus in that night of mystery that charmed the scholars of the East and sent them forth in pursuit of a star. The quest continues wherever the tower bells call eager youth to knowledge and performance of the truth. God is incarnate in the halls of learning.

God entered the life of man to build the Peace Palace at the Hague. Hostility was too strong for the advanced idea, but the world remembers, and the darkness cannot extinguish the light of hope that peace on earth can become a reality. Along the East River in New York stands a monument to this fact—the headquarters of the United Nations. Whether our brutal world is ready to trust reason and compromise rather than force and fear remains to be recorded by future historians. The effort, however, is the incarnation of God into the community of nations. The "Word" becomes "flesh" when men assemble to settle by reason the disputes and differences which have hitherto resulted in violence.

Persons

When ordinary people become extraordinary witnesses for the gospel, it is an occasion of the incarnation in our times. When a baby was born to DeWitt Clinton and Mary Virginia Jones in Hearne, Texas, there was no portent of future greatness. The baby was named Edgar DeWitt for his family. Before the little lad had passed from infancy, his mother passed away. The neighbor women said, "It would have been better if the baby had died with her." A kindly maternal aunt brought him up with standards of perfection in dress and speech. When he was old enough to enter the University of Missouri, he was interested on the study of law.

God laid hold of him, however, through the preaching of W. J. Turner. Edgar DeWitt Jones was called to preach. After study at Transylvania he chose a small pastoral community in rural Kentucky, where his thought matured and his preaching became an art. He moved to Cleveland, Ohio, for his first city pastorate. The Fran

Circle Christian Church was
ellbound with his eloquence.
ie flourishing church at Bloom-
gton, Illinois, lured him away
become the leading minister of
it entire area. Here he de-
oped the admiration for Abra-
m Lincoln which cast an impor-
it influence over his subsequent
rs and which brought him to a
emost place among the lectur-
on "the wilderness boy who
k far lights and tall rainbows
live by"!

At the close of World War I he
ved to Detroit, where he be-
me part of the character of that
awling motor city. His great
ce charmed the expanding
tropolis. The great Gothic Cen-
l Woodward Church was fash-
ed by his leadership. For a
rter of a century he wrote,
tured, and preached until
ons and taxi drivers alike
ried in his friendship. His care-
dress and regal bearing marked
wherever he went. He was the
pit giant of a great city. Multi-
es were inspired by the strength
n unusual leader.

ust as the hosannahs of Palm
day were lingering in the
rches along Woodward Ave-
, Edgar DeWitt Jones entered
glory. A whole city mourned
loss of a friend and leader.
re was a great stillness along
mighty river he had traveled,
ss the prairies where he had
l, and in the great city where
ived and preached. The mas-
sive choir sang the Hallelujah Chorus at the vast memorial service which a grateful and mourning city had planned.

An orphan lad had become the living witness of an undying gosple. God had entered into the life of man. A human personality becomes an agent for God when that person is inspired. The word *inspire* means, literally, "breathe into." The breath of God entered a human life to bless the world with a noble ministry.

Occasions of this kind could be multiplied. Not only in the vocatons of the church, but also in the affairs of factory, field, and marketplace, there are inspired people who are living testimony to the fact that the incarnation is still going on. God became man in Jesus Christ centuries ago, and he continues to become man through Jesus Christ wherever "meek souls will receive him still."

Occasionally the contemporary incarnation of our abiding Lord appears in a person, in a social group, and in the humanities at the same time. It was Christmas holiday time when Swetlana Bezcennyj came into my office at Bethany College to thank me for the help she had received as a foreign student. Her early life had been lived in a brutal concentration camp of eastern Europe. Her spare body told a story of malnutrition at a crucial period in her development. The inner turmoil of fear and anxiety must have

been very traumatic. Yet she was free from hate. She felt love for her teachers and classmates. She was grateful to America for adopting her and her family when the confusion and peril of war had driven them from their native land.

She nervously handed me a Christmas card as she bowed her way out the door. One of the girls from her dormitory was taking her home for the holidays. After she was gone I opened the card to discover that it was fashioned by her own hand—a Nativity scene with a star of hope above the hills and tower of the campus. With it was a five-dollar gift for the college which she had saved by going without things the other students took for granted. I was gentled by her grateful generosity.

As I left my office it was ev ning. The campus was snow whit Even the stately evergreens we glistening in the fading weste light. A late cardinal was hurryin for shelter, leaving a bright-re dash of beauty against the sno It was as if the buildings we feathered with silence. The la students had gone home leavi only a lingering memory Christmas carols. Pittsburgh a Wheeling seemed remote ev though they were but a sh distance away. A bright evenin star was near a crescent mo hard by the old tower. The litt town of Bethany had become t little town of Bethlehem.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in
Be born in us today.

☆ ☆ ☆

Why Christmas?

It is a law of our great Republic that no man may ever be elevated to the presidency unless born within our national boundaries. To become the supreme leader and commander of our people, he must begin his life with us.

So the Son of God had to be born among us as one of us. Only in that way could he touch our human way of life, . . . being a man of sorrows and acquainted with grief. Only in that way could he represent us when he died for our sins.

The story is told of a Moravian missionary who went to the West Indies to preach to the slaves there. But since the slaves worked long hours in the fields all day, he could not get near them. Being filled with compassion and love for them, the missionary had himself sold as a slave and went among the slaves as a slave . . . that he might tell them of the love of God.

So God, . . . in order to be made understandable to us, in order . . . to touch us and turn us to himself, became a man with us.

—Quoted in the *Watchman-Examiner* from *Now*

The Draft and Christian Vocation

John C. Bennett

Professor of Christian Theology and Ethics
Union Theological Seminary, New York City

MOST of the nation's young men will have at least two rs taken out of their lives for litary service. What do they rn from the churches about the aning of those two years? Must y be thought of as two years in ckets empty of meaning, or st they be regarded as two years t involve a kind of guilt be- se of their association with paration for the horrible deeds war? Such attitudes are likely e implied by much that is said left unsaid in the churches ut the draft. Yet it is possible how that the years of military ice have a positive meaning n in Christian terms.

I believe that a serious effort should be made to convey this positive meaning to our sons who must face these years of military life as a kind of fate. They may be years that are a blind alley in many ways for the individual. They may be very boring. They may involve for many sensitive men harassing moral conflicts. And yet it is possible to relate even those years to one's total vocation as a Christian.

We should begin to think about this problem by sharpening our sense of the conflict between Christian faith and Christian love, on the one hand, and the behavior required of all who participate in

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war or in preparation for war, on the other. The hatreds which war engenders, the lies it encourages whole nations to believe about one another, the blind self-righteousness that most often accompanies the will to fight, the organized and horribly effective ways of killing persons—these involve bitter moral problems for any Christian who reflects upon their meaning.

Face Reality of War

To these more general considerations about war we must add the danger that nuclear war, in our time, may destroy most of the centers of organized human life, and perhaps produce genetic perversions of the human race. Even after the terrible destruction of the last war, countries like Germany have experienced a remarkable revival of national vitality and economic strength. We could hardly expect that kind of revival after a full-scale nuclear war.

These moral problems are in principle no greater for those in military service than they are for all in civilian life who believe that there must be military defense. If we civilians support policies which require an army, navy and air force, we face the same moral problems that our sons face who happen to be in one of those services, for the services are instruments of civilian policy.

In two respects it may be more difficult for men in the services to face these moral problems than it is for civilians. First, it is psychologically harder for them t escape from the problem; it made so vivid to them by the practice in the use of weapons an by the obvious relation betwee all that they do and the poss bility of participation in actu war. Second, they are under orde and never know what they may required to do. They sign away, some extent, their freedom make moral decisions about f ture conduct. They are not in good position to protest agair orders. It is quite true that o courts recognize that moral sponsibility remains, that the ob dience to orders is not an absolu matter which can excuse any ki of conduct (the killing of prisc ers, for example). But it still mains true that the civilian ha greater degree of moral freedo he can at least protest.

Two Kinds of Pacifists

The Christian pacifist who convinced that the Christi should never participate in w or in preparaton for war, does face as profound a dilemma other citizens face; or at least knows in advance what he sho do or not do. However, I sh distinguish here between t kinds of pacifists.

The first group are the paci who emphasize the conflict tween Christian love and deeds that war requires, who s to witness on religious grou

gainst war and to preserve in the orld resources of healing and re- nciliation, but who do not claim at there is always an alternative olitical strategy they can recom- end to the nation which, in their ew, will be successful against ranny or aggression. These paci- ts preserve their witness against ar, but on the political level do ot necessarily claim to have an nswer. They have no illusions out the limitations of what they n accomplish, but they will in- t that God calls them to this cifist witness.

The second group are the paci- ts who do have confidence that ere is always a nonviolent rategy which should be urged on the nation in the face of any il force which threatens. This e of pacifist very often makes o mistakes. He usually fails to ke account of the special respon- ibilities of the government as a stee for a nation which is not cifist and cannot, psychologi- lly, politically or even morally, opt the pacifist strategy. He o, in my judgment, tends to ke a too optimistic view of the l forces which threaten. He ys down the stubborn or im- cable nature of these forces. often seems to fail to realize w difficult it is to reach the rts of people who live behind lls erected by totalitarian sys- ns. He regards Gandhi as his al, but he does not realize how ferent Gandhi's situation would have been if, instead of having to reach the consciences of the British people, he had had to get behind totalitarian walls to reach the consciences of the people there. That would have been an entirely different thing. Gandhi's great ally was two-thirds of the British conscience. The second type of pacifism does not take seriously enough the depth and stubbornness of some forms of corporate evil.

The Christian church has, within the past generation, come to recognize that pacifism is one type of Christian judgment that must be respected within the church. The American churches have welcomed the provisions made for conscientious objectors by our government. Christian pacifists often provide a corrective for more conventional attitudes in the church and in the nation, but they are a better corrective if they themselves refrain from offering facile political solutions that do not take seriously the tragic character of the dilemmas which our nation and its policy-makers face.

But what is the basis on which most Christians come to the conclusion that military action and preparation for military action may at times be necessary? In view of the nature of modern war, there is no place for illusions about war as a method of achieving positive results. At the most, any use of military force can only stop some overwhelming evil from being

fastened on a people. I think we must interpret the Christian ethic of love in this way: Love for the neighbor, for all neighbors, does not involve any particular type of external action that is universally demanded. In the political sphere we should support those policies which have the best chance of serving justice and freedom and peace or, in some cases, the best chance of preventing some great evil. . . .

My own view on these matters changed decisively in the late 1930's. I had been a kind of pragmatic pacifist and had assumed that whatever might happen, the greatest evil that could come about in the world was international war. But late in the thirties I saw another evil taking form. It was not merely military aggression; it was not merely totalitarian tyranny; it was the extension of totalitarian tyranny by means of military aggression. Confronted with that possibility, it came over me with great force that the Christian could not advise his nation to be put in the position where it had no alternative except surrender to this evil. Everything that had been said about the evil of war still stood. But I believed that my nation had no right to be too weak to defend its people or to help defend other people against this kind of power.

How Communism Could Grow

The pattern of events in the 1930's, which changed my own mind about pacifism, has been r produced in some respects in th last decade. There are two diffe ences, and these are importan One is the development of nuclea warfare, the other is the fact tha communism is quite different fro National Socialism. It has a mil tary side to it which must not b ignored; but there are other fa tors in the power of communis which were not present in th case of National Socialism.

I often ask myself this simp question: What would the wor be like today if the only effecti military power in the world we in the communist countries? T answer I cannot escape is th every free nation within the rea of the communist armies would under continuous pressure—r necessarily invasion, but a st ping-up of all kinds of propagan and conspiratorial pressure. T Red army might not have to m at all, but it would be there a people would not want to found standing on the wrong s if it did move. So nations wo be under this pressure to yield point after another until the c munists were able to take o power. Even countries at a tance from the communist arm would be subject to blackm Gradually the communist w would become so enlarged t what would remain of the world would have very great c culty in maintaining itself.

Assuming that we in this c

v still had the resources, we ould begin to arm out of panic, d we would become feverish in r efforts belatedly to defend rselves. As the communist world osed in on us there would be a nd of hysteria in our midst. We ew something about hysteria in e McCarthy period. You can agine what our national state mind would be if the commu- sts dominated most of Europe d Asia and threatened South nerica and ourselves. Those who y that we would be more likely have world war under those nditions than we are if we have military balance now are quite ght.

The pacifist position or the nd of position that plays down e importance of military rength would quite likely create situation in which the Third orld War would come under e most unfavorable conditions the free world. It is only on e basis of a military balance that ere is even a chance to have gotiations which are anything ore than a prelude to surrender superior power. Even the free- m of movement of the neutral tions or the "neutralist nations" pends in large measure on the stence of this military balance.

Nuclear Weapons

But what about nuclear wea- ns? We must recognize here a emma which is nothing less n appalling. Unless and until we secure an agreement for general nuclear disarmament involving inspection and control, our government, as a trustee for our nation, will not be justified in leaving our country open to blackmail. It seems necessary for it to have the famous "power to deter." And yet if we ever find it necessary to use the nuclear weapons, it is more than likely that we shall become involved in a war which will destroy all that is worth defending. Even victory over communism by nuclear weapons would not necessarily stop the communist idea. And a war under those conditions might very well create a world more ripe for communism or for something worse than communism than the world is today. The sheer limits of what military power can do in this situation is one of the things that we should emphasize over and over again, along with the recognition of the necessity of military power.

Some may ask: What have all these calculations to do with Christianity? Simply this: There is nothing in the Christian view of things which enables us to escape this dilemma. It is in this world and not in some ideal world of our imaginings in which we must make our decisions as Christians. We have a responsibility to preserve as large an area of freedom as possible. We have a responsibility to prevent a Third World War if possible. And there is no guarantee of success in either ef-

fort. Christian faith and Christian love must control our choices in this actual situation, and no choice that is open to us is free from great moral risk. The Christian pacifist does offer an alternative. But it is an alternative that also involves great moral risk. And those who choose that alternative will share the responsibility for the evil which it may fail to prevent. In fact a strong case can be made in our present situation for the view that if our military strength were allowed to decline on a unilateral basis, there would be more danger of the very war the pacifist seeks to prevent.

If this is, in the main, true, we can say to our friends in the military services that dull and repellent as much of their activity may be, it is not empty of meaning. The period of military service need not be regarded as twenty-four months in brackets, which are only a kind of fate that cannot be related constructively to the purposes one lives for as a Christian. No, those twenty-four months in service are incidental to the need of military balance in the world, which enables half the human race to live without feeling the immediate pressure of communist power, which may even help us to prevent war.

Uses of God's Mercy

But this discussion would be incomplete without reference to another dimension of the Christian gospel. Christianity is n only a moral demand that pres upon our consciences and mak us, even at our best, morally u easy. It also mediates to us t mercy and forgiveness of God the hardest places of life—in t midst of the decisions which bri us moral distress. In Christi doctrine this aspect of Christian is called "justification by faith It means that we can act now this sinful world even thou there is no absolutely good choi We are not justified before G by finding the perfectly good in a world that is as mixed a ambiguous as ours is.

We all wish that we did n have to make any political choi that are full of risk, that we mig wait until after the cold war over to make important decisi about international affairs. But cannot wait, and even if we co we should probably find oursel involved in a whole new set difficult problems after the c war that we cannot now imagi In fact, during the Second Wo War there were many of us v hoped to live until after that so that we could make some g decisions again. Then we bec involved in the cold war. Tha our life; that is our world. And it is God's world, and under H we must act—now.

No Exemption from Christian D

During the Second World W Reinhold Niebuhr wrote an

rial about some R.A.F. flyers
no, because they had been on
me flying missions they hated,
used to take communion; they
t unworthy to do so in view of
e bombing they had been en-
ged in. Dr. Niebuhr pointed out
t this refusal showed sensitivity,
t it also showed a failure to
derstand that the gospel was
ant for people in exactly their
edicament. They did not under-
nd the full meaning of the
mmunion prayer, "We do not
sume to come to this, Thy
ble, O most merciful Lord, trust-
g in our own righteousness, but
Thy manifold and great mer-
s." There is no exemption from
e Christian responsibility to do
best we can where we are, and
n our best will still leave room
personal repentance. That best
y be part of corporate evils,
areness of which could hurt our
nsciences so much that we could
rdly act if there were no divine
rcy, no healing, no forgiveness.
least we could not act in such
ituation without self-deception
despair.

Whether we are soldiers or civil-
s, we shall stand in special need
this mercy insofar as we are
ated to any of the risks that are
sent in foreign policy today,
to the direct or indirect prepa-
ons for war.

One final consideration. Those
o are in the armed services may,
a short time, have very little
nce to influence national pol-
icy; but soon they will be out, and they will function freely as civilians again. They and we should keep this whole military side of our national life in the right context. One great error of our policy during the cold war has been the tendency to exaggerate the military side of it, and to understress the nonmilitary aspect of the power of communism. Military power cannot solve any of the social, economic, political and indeed moral problems which make nations vulnerable to communist penetration. And reckless military threats by our leaders give support to communist propaganda, because the communists are only too successful in convincing people in Asia that it is they and not we who are on the side of peace.

The most that military preparations can do is to help us to gain time, to preserve freedom of action for the free and the uncommitted nations. If the time so gained is not well used to help the peoples that are most vulnerable to communism to find constructive alternatives to communism, we shall be of all men the most foolish and we shall deserve condemnation. Any moral justification of military preparations on our part depends on our basing our policy on the limits of military power in dealing with the great issues of our time, on our use of any opportunity to move toward multilateral disarmament, on our doing our utmost to pre-

vent nuclear war. The survivors of a nuclear war are not likely to thank us for preserving their freedom. They are more likely to follow those who can promise them in their desperate circumstances bread and security—with or without freedom.

Political Scientist and the Nuclear Age

AMERICA's somewhat earthbound politicians were warned to prepare for a science-fashioned future world by Professor Harold Lasswell, retiring president of the American Political Science Association, in a sensational address at the Association's recent annual meeting in Washington.

Lasswell told his colleagues, who come both from the academic community and from the Federal and state bureaucracy, that political science had "left the minds of our decision makers flagrantly unprepared to meet the crisis precipitated by the atomic bomb." . . .

Looking to the future, Lasswell declared that political scientists must foresee developments in applied science and propose political institutions which will enable mankind not only to survive the present arms race but to use scientific progress for the benefit of humanity. For instance, he saw the need of international (or UN) control of the missiles which may soon be circling the earth or be dispatched to other planets. Noting that it was unlikely that the earth was the only place in the universe on which life had developed, he noted that a whole series of new problems for the world's statesmen would be created when and if contacts with other intelligent forms of life were established across space.

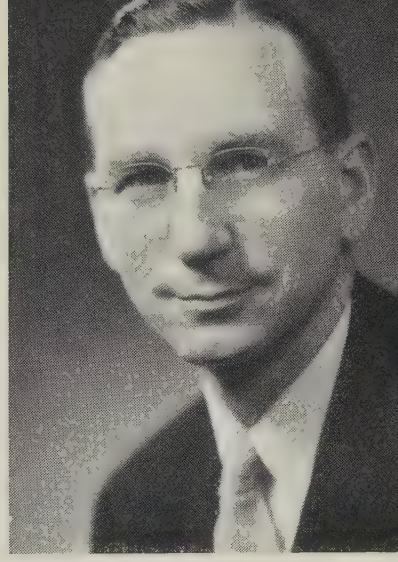
He said that political scientists are already conscious of the implications of pending changes in the distribution of natural resources, made possible by control of weather and climate, with its revolutionary possibilities for the reclamation of wastelands; use of solar energy; development of untapped resources in seas and outer space.

He also added, "We are closer than we think to the production of species lower than man, higher than the animal." He warned that a police state could bring these into existence, even as 'supermen' might result from research in genetics and robots from automation. These creatures could lead to tyranny over ordinary men.

Notable was a discussion concerned with the problems, relatively new to America, of relations between civilian and military bureaucracies. Representatives of the armed forces more than held their own, having developed "intellectuals in uniform" who are as able in the discussion of political philosophy as they are in evaluating new weapons.

—DAVID C. WILLIAMS, Washington correspondent for World Around Pres

Moralism and the Demand for Perfection



Paul B. Maves

Professor of Religious Education, Drew University
Madison, New Jersey

THE fifth chapter of Matthew is filled with hard sayings and possible demands for perfection which exceed even the laws of the Old Testament in severity. If we take the Gospels seriously at this point, they are far from comforting. It is little wonder that we turn away from the ethical demands of the Sermon on the Mount to the passages in the Gospel of John which emphasize God's love, or to the epistles of Paul with their emphases upon the doctrine of justification by faith. Even so, we have to pass quickly over Paul's descriptions of what love demands, or John's comments about the relation between the love of God and the love of our brothers.

But these two magnetic poles of the Christian life—God's love and God's law—the doctrine of justification by faith and the exhortation to live lives worthy of the summons we have received—these need to be held together in tension.

Most seminary students, and probably most ministers, especially those coming out of a tradition where scriptural holiness has been emphasized, are likely to be too hard on themselves—too perfectionistic—and usually about the wrong things. But a rejection of moralism does not mean that we are released from the demands of the moral law.

Moralism consists in regarding the relative as the absolute, in elevating insignificant aspects of ethics into a place of major importance, in treating everything in terms of black or white when it is

really ineradicably gray, in being more concerned with external conformity than with internal transformation. Moralism so easily becomes the refuge of the bewildered and the insecure, the bludgeon of the sadistic and the hostile, the culture medium of pride.

The strange thing about moralism is the way it can shift its ground and change its spots. It can slide almost imperceptibly from ethical legalism into creedalism, from creedalism into sacerdotalism, from sacerdotalism into scholasticism. In every case it becomes the mask of pride. In each case its purpose is defense of the shadow self, which has become more valued than the real self. In each case, in the name of the law it breaks the law, like the Lone Ranger who goes outside the law to bring law and order to the old West. In each case its mood oscillates on the edge of contempt, and it reveals itself in the way it pins labels on the object of its contempt—little tags with the words "stupid," "naïve," "irresponsible," "silly ass," "heretic," and others printed on them.

In Jesus' day it was the Pharisee who was the moralist. He stood up to pray where he could be plainly seen and said, "God, I thank thee that I am not . . . as this publican." In our day it is more likely the publican who throws himself down at the altar rail in obvious agony and who says, "Be merciful to me the greatest sinner of all," and then who murmurs to himself under his breath, "Thank God I am not as naïve as that poor deluded fat-cat of a moralistic Pharisee, that hypocritical pietist."

The language of contempt is all too likely to flow freely in the church during theological discussions about the creeds, the order of worship, the meaning of ordination, and the effect of the sacraments.

Religion is very near to the heart of man, especially that of one who is a clergyman. It is his life. It has been forged in the crucible of what is often agonizing experience. He has staked his existence upon it. His profession, status is tied to it.

This is good; for unless one's religious experience has been deep and vital, his witness will be dull and unless one feels he is giving the best and truest expression to what his faith demands, his witness will falter.

But we are always in danger of attempting to universalize our own experience and to judge others by it, or of believing that the symbols we use are the real thing.

Try as we may, our witness is likely to be partial. We are special pleaders. We are partisans. And because we need to be loved, we like to gather others around us.

In the vineyard of the Lord one waters, another prunes, another weeds. One knows a new way of harvesting the fruit, and still an

ner has worked out a way to serve it. Still another is busy ping the geneological tables of genetic strains. Each is likely fall into the habit of believing his operation is crucial. While h will acknowledge that the k the other does is important, h really believes that if there e to be a celestial depression l the employees in the vineyard e to be laid off, he would be last to go.

This is fertile ground for pride bring forth factionalism and the mood of contempt to be lled. This is not to be inter- ted as a rejection of contro- sy. In fact, controversy can be ative. The taboo against con- versy is really the final stage of ralism where pride hovers on edge of fear.

o we break the law—and in most sensitive moods we feel sting of the lash of the con- tion of sin. We read that "who- r insults his brother shall be ble to the council, and whoever s, 'You fool!' shall be liable to hell of fire."

do not know about you, but I know that I have not yet been able to keep this law. This is my sin, that I build walls out of stones of contempt and shut myself off from the pure light of God.

But I can repent. I can pray to be forgiven. I can show my good faith in so praying by trying to forgive those who think I am a fool. This becomes easier to do if I can remember that they are doubtless correct in their estimate of me, and if I can remember that God suffers all kinds of fools gladly.

Perhaps occasionally I can do the much harder thing. I can stop mouthing the words of the ritual and go out to try to reconcile myself to the brother who has something he holds against me. God's ears must be wearied anyway with all the pious chant that goes on in the name of religion and that serves as a substitute for true repentance and for faith.

Then in the secret place of my heart I can pray that God in his grace will enable me to go on to perfection, even while I seek to serve him in my imperfection and in my partiality.

Perverted Needs

We may look into a church, almost any church, and discover someone who, though he is offered a gospel of love, must subtly convert it into a gospel of hate before he can receive it. The gospel of love—with its emphasis upon brotherhood, equality before God, the dignity of every human being, and man's social responsibility toward man—does not satisfy the lack that he urgently feels. That calls for something altogether different, for an assurance that he is superior, that he is right where others are wrong, a kind of cosmic teacher's pet.

—Bonaro W. Overstreet, in *National Parent-Teacher*

The Chaplain and the Paradox of the Gospels

Harvey K. McArthur

Professor of New Testament, The Hartford Seminary Foundation, Hartford, Connecticut

THE paradox to which I refer is the paradox that the Jesus who heightens the ethical demand beyond all possibility of human fulfillment is the same Jesus who declares God's love even for those who fail to fulfill this demand. Let us look at this paradox of the Gospels, then ask what significance it has for the chaplain's ministry.

IN OUR CULTURE it has become fashionable to be identified, at least nominally, with the church. This creates the danger that we equate the demands of Jesus with those of ordinary respectability as defined by our culture. This is done by some church members. When I was a pastor and visited in the homes of those who did not attend church, they sometimes volunteered the information, "W don't get to church much. W just try to live by the Sermon o the Mount and trust that it w be all right."

When did such people last re the Sermon on the Mount? Sure they have confused it with t conventional standards of decen that prevail in our culture.

It is useful even for those of who are slightly more famili with the New Testament reco to sit down with the Gospels a to note the ethical demands i plicit in Jesus' teaching. Ponc the significance in Mark 10 Jesus' words to the Rich You Man, along with his subseque conversation with the disciple Reflect on the Beatitudes a Woes of the Sermon on the Pla

n Luke 6. Evaluate your life in he light of the Antitheses in Mat- iew 5.

It has been pointed out that any of these sayings had their arallels in current Jewish hought. But in Jesus' teaching hese sayings found their most ex- reme form. There is a terrifying otality about the demands here nade on our human life. "Who is ufficient for these things?"

This radical character of Jesus' thic is underlined by the fact hat a major charge of his critics as been that his teaching cannot e fulfilled by ordinary mortals.

And yet this same Jesus declares he divine love for those who fail o fulfill even the more elementary demands of God's will for human ife. This is best illustrated by esus' attitude toward "publicans nd sinners." In all strands of the ynoptic tradition his words and ctions witness to God's searching, eeking love for the outcasts of ociety:

In Mark 2, Jesus calls a publican nto the fellowship of his im- nediate disciples.

At a subsequent dinner he ningles freely wtih these pariahs f society and defends his conduct with the famous words, "I came not to call the righteous but inners."

In Luke 7:34 and Matt. 11:19 which reflect the scholars' hypo- hetical Q document) it is re- orted that his behavior was such hat his opponents scornfully labeled him "a friend of publicans and sinners."

In Luke's special material there occurs the story (7:36-50) of Jesus' reception of "a woman of the city, who was a sinner."

The sharpest thrust is found in the distinctive Matthean saying addressed to the respectable of Jesus' day, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you" (Matt. 21:31).

It is clear from such passages as these that Jesus witnessed to God's love even for the breakers of the law. Taken as a whole, these passages also indicate that this love was not conditioned upon their repentance. God's love in Christ was made manifest to them prior to, and apart from, such repentance. The Pauline message was merely a theological elaboration of this motif.

Some years ago I prepared a sermon on the subject "God's Preference for Publicans." Theologically, at least, it was a good sermon! Unfortunately, the first time I preached it my tongue betrayed me, and the crucial phrase became "God's Preference for Republicans"! Since I was in Philadelphia, this, at that time, was a comparatively safe heresy! But since I did not wish to promulgate it, I placed the sermon in the bottom of the barrel, where it has remained ever since. Nevertheless the intended message of that sermon remains eternally valid. The

significance of Jesus' concern for publicans and sinners has sometimes been blunted by our assumption that they were really sheep in wolves' clothing, perhaps a little careless about the minutiae of the law but good and noble in their ordinary human relations. The record nowhere supports this assumption.

No, the paradox remains a real paradox! The Jesus who heightens the ethical demand beyond all possibility of human fulfillment also declares God's love for those who fail to fulfill this demand. Unconditional demand and unconditional love stand side by side. The only analogy I have found helpful is that of life within the family. On the one hand, we parents point our sons and daughters to a way of life that is high and lofty. On the other hand, we love our children regardless of their failures. A parent is not a probation officer. Neither is the God and Father of our Lord Jesus Christ. (This does not eliminate the reality of divine judgment or parental punishment—but these cannot be considered here.)

What does this paradox mean for the work of the ministry? What should it mean to a chaplain's ministry that his message is centered in the paradox of God's ethical demand and his forgiving love?

First, the two elements of the paradox must be held together in the chaplain's ministry. Amos and Hosea must not be separated. Neither the knife nor the healing balm should be used alone.

The ethical demand without the forgiving love is harsh, driving men to despair. To avoid this some have softened the demand and fallen into that platitudinous preaching so characteristic of the modern pulpit.

On the other hand, sentimental confusion results if God's forgiving love is declared without the "divine imperative."

This does not mean that each situation calls for precisely equal amounts of demand and love. The exalted must be humbled, and the humble exalted. But when the proud have been broken by the word of demand and judgment they must know that there is a love ready to sustain them in their new humility. And when the humble and contrite have been lifted up by the knowledge of the everlasting mercy, they must know that God calls them to high and difficult tasks.

Presumably the divine love is more ultimate that the demand since God makes demands because he loves rather than loving because he demands—or is it a mistake to separate the two even for analysis?

Holy love includes both elements of the paradox. Each situation that confronts the chaplain will require that he witness to this paradox by word or deed.

Second, the two elements of the paradox must be applied to the collective as well as the individual aspect of life. Men in the armed forces are isolated from the general life of their society. Yet it is essential that they understand the relevance of the Christian message, and of this paradox of the Gospels, to the larger structures of society. This raises the controversial issue of the Social Gospel.

I begin my comment by stating that the New Testament is not concerned directly with the reform of society. Some will dissent from this dogmatic statement, and I cannot complain if they exercise their right to be wrong! But the writers of the New Testament, and presumably Jesus himself, lived in the expectation of the imminent arrival of the new heavens and the new earth. As a despised minority awaiting the divine transformation of a totalitarian society, they could not be greatly concerned about the reformation of that society. It was enough for them to define their relationship to the structures of society for the brief time these were expected to continue. (See Oscar Cullmann's *The State in the New Testament.*) Only when it became clear that secular society was to continue did it become relevant to relate the teachings of the New Testament in positive fashion to society as a whole.

This does not mean that the biblical tradition has no message for society. The Old Testament prophets spoke directly to their own society, and, by analogy, to ours. It is no accident that the founders of the Social Gospel arose during the rediscovery of the Old Testament prophets. It was from them they drew their inspiration even while using the "kingdom" language of the New Testament. In addition, they attempted to apply the ethic of absolute love to social structures, though the New Testament had not worked out this application.

The emphasis given by American Christianity to the Social Gospel must not be lost even though recent events and a renewed study of the biblical tradition necessitate some criticism of its terminology and its optimism.

It has been alleged that today's theologues are disinterested in the social aspects of the gospel and that this disinterest is the result of the New Theology. Yet in America the leaders of this theology are precisely the men who have been concerned with Christianity's social relevance. If this disinterest exists—and the average ordination paper suggests that it does—it may well be due to the general disillusionment in human achievement which is today's reaction to yesterday's exaggerated claims.

In any event, the gospel must be applied to the structures of society; and this gospel includes both the ethical demand which

judges those structures and the divine love which may transform and sustain them.

Because of the intimate relationship of the armed forces to the nation, the chaplain has a peculiar responsibility to interpret the meaning of the nation as seen from the perspective of this paradox of the Gospels.

Third, the two elements of the paradox must be applied to the whole man and not simply to the diseased part. As I reflect on my own limited experience as a chaplain I am conscious of failure in this respect. Men came to me with problems. I attempted to assist them toward a Christian solution. But I did not sufficiently use the particular problem as a pathway down which the whole man could be led into the presence of the judgment and mercy of the Lord. A man's special need should be the road along which he "encounters" the God of biblical faith.

In the armed forces many men visit the chaplain only as a last resort, in response to the traditional injunction "Go see the chaplain!" They come hoping for practical assistance, with little thought of a spiritual experience. Yet the chaplain is responsible not only for the man's spoken need, but also for that which is unspoken and possibly unknown. The specific need should never be minimized. But the chaplain must not rest content until his visitor has experienced at the center of his being both the total demand and the everlasting mercy of the God who was in Christ.

Like any other Christian, the chaplain needs to experience in his own life this paradox of God's total demand and total love. He needs to know that he belongs to the community created by the incarnation of this paradox in Christ's life, ministry, teaching, death, and resurrection. Without this experience and this knowledge, he cannot serve as ambassador of him who loved us and gave himself for us.

The Paradox of Christmas

He lies in the manger, but contains the world; he sucks at the breasts, but feeds the angels; he is wrapped in swaddling clothes, but vests us with immortality; he is suckled, but adored; he found no place in the inn, but makes for himself a temple in the hearts of believers. For in order that weakness might become strong, strength became weak.

—Augustine

Official U.S. Air Force Photo

Kapaun

RELIGIOUS RETREAT HOUSE

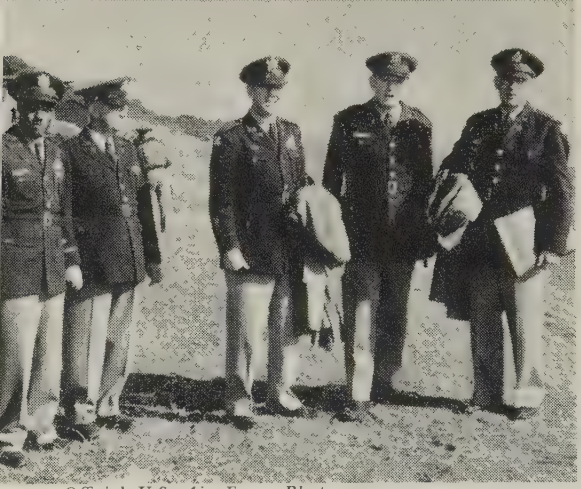
May of this year the group of n above attended a retreat at resort center on Sagami Bay, so, Japan, which is now Kapaun ligious Retreat House.

On December 1, 1956, the Re- at House will be two years old. s not so large as the USAREUR ligious Retreat House at Berch- gaden, Germany, which accom- dates some 200 persons. The ximum capacity at Kapaun is guests. But it has a busy year-long schedule of retreats (two a week); and if you are assigned to the Far East, you may visit it some day. What is it like?

The pictures on the following pages tell something of its story.

The Retreat House is named for Emil J. Kapaun, a gallant chaplain who died May 6, 1951, while a prisoner of war at Pyoktong, Korea.

Colonel John A. Dunn, staff chaplain AFFE/8A (Rear), re-



Official U.S. Air Force Photo

Brig. Gen. Frank A. Tobey, Army Deputy Chief of Chaplains, paid a visit to Kapaun Religious Retreat House in November of last year. He is seen here *(center)* being greeted by chaplains on the Retreat beach after he arrived by helicopter. *Left to right*, Maj. Osborne E. Scott, who was then asst. staff chaplain, AFFE/8A (Rear); Capt. Marlin B. Curry, then asst. officer in charge of the Retreat House; Chaplain Tobey; Maj. John A. McNulty, then officer in charge of the Retreat House; and Col. John A. Dunn, staff chaplain, AFFE/8A (Rear).

ports an attendance of over 3,000 for the first year of operation. He expects the total attendance for 1956 to be somewhat larger. Recent retreats for chaplains include two in September for Catholic chaplains, two in October for Protestant chaplains, and one in November for Jewish chaplains.

The hotel contains 23 Western-style rooms with private bath and two classical Japanese-style rooms. Other facilities include a well appointed quonset chapel, a library containing 1,500 volumes of religious books, a dining room (government mess), and a grill.

The maximum cost of attendance (which includes rooms and meals) is $4.05 a day for an enlisted man and $5.05 a day for an officer.

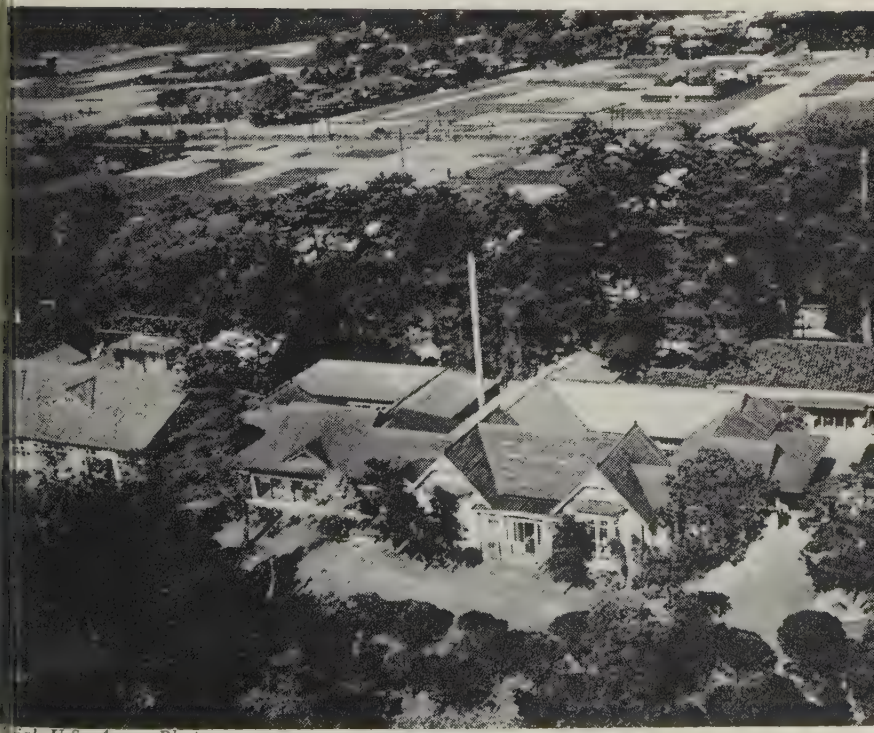
A view of the quonset chapel.

Official U.S. Air Force Photo

Official U.S. Army Photo

The former Japanese resort hotel, the Sorokaku, Oiso, Japan, just before it opened on Dec. 1, 1954, as the Kapaun Religious Retreat House.

An over-all view of the Retreat House and its surroundings.



ial U.S. Army Photo

Official U.S. Army Pho

The upstairs dining room of Hotel Sorokaku before the hotel became the Retreat Hou

Official U.S. Army Photo

An informal Bible
cussion class at the
treat House.

Official U.S. Army Photo

Chaplain Marlin B. Curry, of Farmville, Va., who was the original assistant to the officer in charge of the Retreat House, is seen here conducting a Bible class in the Japanese Room.

Recreational facilities at the Retreat House include tennis, volley ball, archery, croquet, etc.

Official U.S. Army Photo

AT YOUR SERVICE

Publications

CHAPEL CHOIRS, organists, and leaders of congregational singing will welcome two recent publications from the Westminster Press:

Service Music for the Adult Choir contains 64 pages of words and music for General Responses, Calls to Worship and Introits, Sanctuses, Scripture Responses, Prayers and Responses to Prayer, Responses of Assurance, Offertory Responses, Benediction Responses, Amens, etc.

Familiar Hymns with Descants takes 33 favorite hymns and provides them with descants which have been composed and found useful, over a period of 23 years, by Donald Kettring, of the East Liberty Presbyterian Church, Pittsburgh. They are practical for use with large or small choirs, with voluntary or professional singers, and for the ordinary church service as well as festivals. Says the composer: "I have found that almost invariably the use of descant results in a welcome increase in the volume of congregational singing."

Each title is published in paper covers. $1.10 for 1 to 4 copies; 90¢ for 5 or more.

Among the most recent Public Affairs pamphlets are *Is Disarmament Possible? Portrait of Israel—Myth and Reality, Coming of Age* (for parents of teen-agers), and *Too Young to Marry?*

Order from Public Affairs Committee, 22 E. 38th St., NYC. 25¢.

From Isolation to Acceptance is a handbook for helping alcoholics, compiled by the director of the Keeley Institute. Brief chapters from nine different authors (ministers and medical men).

Order from Religion & Health Press, Box 4802, Duke Station, Durham, N.C. $1.00.

Look Forward to Your Retirement tells you how to plan ahead now. Good advice from the Chamber of Commerce of the U.S., 1615 H St., NW, Washington 6, D.C. Single copies of the pamphlet are free on request. In quantities 5¢ each.

Materials

TWO VERY attractive maps have been published in color by Friendship Press (257 Fourth Ave., New York 10):

Makers of the U.S.A. portrays pictorially the peoples of the country and their contributions. An insert sheet explains some of these contributions, trends of the times, outstanding individuals, and the work and influence of the church in American life. Valuable as an aid to study, as a help in projects, as a decorative wall piece, or even for games. A smaller-sized edition makes attractive place mats at dinner meetings. Large size (39½"x30"), $1.00. Small size (10¼"x13½"), $1.00 a doz.

Southeast Asia (and neighboring areas) presents a section of the earth's surface as it would appear to a man far above it. Photographed from a 3 dimentional painted map and reproduced from a Kodachrome negative. Large size, 75¢. Small size 75¢ a doz.

Napkins and place mats bearing devotional messages are available from Cowman Publications, Los Angeles 27, Calif. The mats are printed in golden brown and forest green on sound-deadening linen-finish paper 39¢ per dozen. Napkins (crepe) at 60¢ for 40.

thics of Decision by GEORGE W. FORELL. Muhlenberg 1955. 158 pp. $2.50.

uide to the Good Life by WILLIAM A. SPURRIER. Scribner 1955. 248 pp. $3.50.

Here are two excellent little books n Christian ethics. They are alike in heir recognition of the difficulty of ecision today and of the lack of larity in modern man—even in the odern Christian—as to the basis of ecision. They are alike in their at- mpts to make the Christian ethic ear and simple enough for anyone follow. They are alike in their com- itment to Jesus Christ and in their sistence that only in him can the irection and the power be found for ving the Christian life. But beyond ese similarities the two books differ ery widely.

William Spurrier's book is, as the tle suggests, a guide to the good life. attempts to present a reasonable attern of life based on the principles love and justice. "It is the Chris- an faith," says the author (p. 5), hat love and justice with God and an is the Good Life. This means a ving relationship with the living od we know in Christ and a living lationship with our fellowmen in ve and justice. This is the Good ife, the ethical ideal for the Chris- an." From this principle or ideal the ok is developed in logical manner. After a chapter on "The Doctrinal asis of Christian Ethics," the author ivides his work into two parts: "Personal Ethics" and "Social Ethics." In the section on personal ethics he first sets forth the meaning of his central principle of love and justice for the individual and then takes up the application of the principle in getting along with people, in courtship and marriage, and in vocations. In the section on social ethics, he describes "the Christian way of deciding social questions" and then deals with the state and politics, economics, and race relations. He brings the book to a close with a chapter on Christian conversion, in which he points again to the fact of human sin and the necessity for inner change before we can approach the Good Life.

The value of this book—and its primary difference from Forell's book—lies in its emphasis on reason. The author has an excellent grasp of the complexity of contemporary living and takes the reader skillfully through the difficulties of decision, clarifying the meaning of love and justice in one situation after another. The reviewer has found few books that present in brief compass so clear an analysis of the problems faced by American people today, or offer so much help in arriving at a decision. This book is, as it claims to be, a guide to the good life.

George Forell's book, on the other hand, is a guide to decision. Whereas Spurrier's approach to ethics is teleological, his is formalistic. It presents as its major thesis the fact that commitment to Jesus Christ is the absolute standard for decision. He sees

Christianity, in good Lutheran fashion, not as a guide to the good life, but as a radical cure of a deep human sickness and an imperative for daily living. The ethical problem for Forell is best stated in this way: "Granted that God is the absolute standard for a meaningful and moral life, how can I bring my life into conformity with his will?" (p. 49).

Forell begins with a consideration of alternatives to the Christian faith and presents an excellent brief analysis of pre-ethical stages of human behavior and then other systems of ethics that have appeared in Western thought, including both philosophical and religious systems. These have been, he believes, efforts to make right decisions, efforts to find God and to please him. Christian ethics, however, is the description of "what God can make out of our life if we will let him" (p. 104).

This is a simply written book. Writing for the layman, Forell makes clear and compelling the Lutheran view of the law and the gospel, the law serving the twofold function of showing man under the judgment of God and of preserving a semblance of order in the world until history reaches its end; the gospel making possible faith in Jesus Christ, which is the beginning of the Christian life. He then moves into an analysis of the Ten Commandments, following Luther's *Treatise on Good Works*. "Through faith these commandments are changed from the accusing law to a description of the possibilities of the Christian life" (p. 104).

Both of these are exciting books, and very helpful books. To read the two in sequence is a good experience, showing the variety and richness of the Christian ethic. The one approaches the Christian life primarily on the basis of reason, the other primarily on the basis of faith. Both have an understanding of the necessity for a clear standard of decision in this day of devastating relativism and of the fact that the Christian ethic can rest only on the God of Jesus Christ.

—RACHEL HENDERLITE, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

Christianity and the Existentialists, ed. CARL MICHALSON. Scribner 1956. xiv, 205 pp. $3.75.

The frequent quotation, "There are no atheists in foxholes," is debatable. Maybe a few atheists do crouch there. If so, we can probably say without exaggeration, "There are only existentialists in foxholes." To be in a foxhole is to be more than an observer. It is to participate in an action, to find oneself involved, to feel one's existence at stake. And this is, in its broadest sense, the existential attitude.

The existentialists in the 19th and 20th centuries have often been a confusing lot because of the great differences among them. The man who sparked the movement, Sören Kierkegaard, was about as intensively Christian as any writer can be. Yet many current existentialists are non-Christians, and some are noisy atheists. This curious relation between the philosophical movement and the Christian faith makes appropriate the book with the title *Christianity and the Existentialists*.

The editor, Carl Michalson

rew Seminary, has written the introductory chapter, "What Is Existentialism?" He knows well that this philosophy will not let him answer the question in some neat sentences, since its main contention is that one can come to it only by participating in its struggles and questioning the meaning of his own existence. So Mr. Michalson aims, by a variety of literary devices, to lure or provoke us to the spirit that prompts existential philosophy. His own conclusion is that "existentialism is at least a road to Bethlehem, or better, to Calvary." But the road leaves a great deal to the traveler, who at the end "may as easily find only two thieves as find the suffering Savior."

The next five chapters contain discussions of five prominent existentialists by five men who know them expertly. We are offered Richard Niebuhr on Kierkegaard, John Macmurray on Unamuno, Matthew Spinka on Berdyaev, Langmead Casserley on Marcel, and Erich Dinkler on Heidegger. A collection of essays, of course, lacks the continuity and sustained analysis of a book by one author; but the variety is quite appropriate to the titillating and diversified subject matter. All the chapters are competent, and some are brilliant.

Since existentialism by its very nature requires expression outside of formal philosophy, the book fittingly closes with two chapters on the arts. Paul Tillich in a masterpiece of clarity and originality describes "Existential Aspects of Modern Art." Plates of paintings by artists from Raphael to Picasso illustrate his analysis, which says some important things about religious art in general as well as about existentialism. Stanley R. Hopper, in a learned and perceptive but very difficult chapter, describes the existentialist motif in the poets Hölderlin and Rilke.

This is a valuable book, not only for the chaplain who is interested in philosophy, but also for anyone who wants to get behind a set of religious beliefs to the existential qualities that have been a part of Judaism and Christianity from the beginning.

—Roger L. Shinn, *Professor of Theology, Vanderbilt University*

Theology of the New Testament, Vol. II, by Rudolf Bultmann. Scribner 1955. 278 pp., $4.00.

New Testament Theology by Ethelbert Stauffer. Macmillan 1955. 373 pp. $4.25.

In these two volumes, the English reader has summarized for him in superb fashion two of the major lines of development in Continental studies of the New Testament. There are many points of similarity. Both seek to present a comprehensive view of the theology of the New Testament. Both are written by men who have occupied distinguished chairs in German universities. Both have been rendered into readable English (Bultmann by Kendrick Grobel of Vanderbilt University, and Stauffer by John Marsh of Oxford). Beyond these externals, however, there are few likenesses.

Bultmann's approach is analytical; his method is that of detailed exegesis of the text. The first volume of the *Theology* (published in 1951) began with a reconstruction of the message of Jesus, the content of which was a radical summons to obedience, in which man is called to die to the old

life, and to open himself without reserve to the future in complete trust that God will deliver him and give him new life. The paradox of Christianity is that this Word from God comes in a man: Jesus of Nazareth. In the remainder of the first volume, Bultmann traced the development of Jesus' message into the message about Jesus which is embodied in the message of Paul. With tremendous skill, Bultmann showed how Paul's doctrine of man may be discerned in the choice of the rather puzzling terms he uses in relation to man: flesh, mind, heart, spirit, body.

The second volume is in two main parts: the theology of the Gospel and Letters of John; the development toward the ancient church. In the first part Bultmann seeks to demonstrate that the author of the Gospel of John understood more fully than any other New Testament writer the real intent of Jesus' message, and that even though he uses Gnostic and other terms alien to the Hebrew tradition in stating his message, the essence of it is the same call to decision that characterized Jesus' proclamation of the Word of God. According to Bultmann, the rest of the New Testament is the record of the distortion and decline of the original message. The Epilogue is a rapid survey of the trends in New Testament theology, the conclusion of which is that the value of New Testament study is to present man with a basis for understanding human existence, "which for the man of today is also a possibility for his understanding of himself" (p. 251).

Many of Bultmann's readers will not share his skepticism about the recovery of the life and teachings of Jesus, nor his denial that Jesus claimed in some way to be Messiah, nor his depreciation of much of the New Testament as unfortunate degeneration. But any reader may gain insight from Bultmann's analysis of the text—even of thrice-familiar passages. He will surely enter into a fuller, richer understanding of the New Testament doctrine of man as Bultmann leads him through the thought of Paul and John.

Where Bultmann is interested in analysis of detail and comparison of diverse viewpoints within the New Testament, Stauffer's method is systematic, and stress falls on the unity of the New Testament. After a brief survey of the main developments in primitive Christian theology, Stauffer presents a full—almost encyclopedic—statement of biblical theology. He begins with Creation and ends with "The Final Glory of God." Fifty of his 66 brief chapters are devoted to the exposition of the comprehensive theology which he finds in the New Testament. Through this grand scheme he traces three major motifs: the doxological (that which brings glory to God), the soteriological (that which brings salvation to man), and the antagonistic (that which brings defeat to the demonic powers). The whole of Stauffer's theology is centered in the redemptive work of Christ; hence, the main section of the book is titled: "The Christocentric Theology of History." In addition to bringing together scripture references from various parts of the Bible to illustrate the facets of his theology, Stauffer draws on art, archaeology, and even classical drama to illuminate his position. The main body of the book is backed up by more than 80

ootnotes and seven appendices. Yet he text of the book itself is relatively ree from technicalities, and reads like treatise in systematic theology.

Although both men are thoroughly miliar with critical studies, Bultmann has few references to the work f other scholars. Stauffer has abunant references, but his conclusions re unfailingly conservative (e.g., the Gospel, Letters, and Revelation of ohn are all by the Apostle John). tauffer seeks to bring the whole of New Testament thought into a cohesive, harmonious whole; Bultmann rives to strain off all expendable lements in the New Testament so hat the essential Word of God to han will remain in its pristine power. t would be unfair to Continental holarship—and to oneself—to read ne of these without the other. In tauffer, one senses the strength of he conservative evangelical tradition n Germany today. In Bultmann, one eels the ferment of the more radical hools, influenced by both existenialist philosophy and negative bibliul criticism, and yet under strong ompulsion to see that the Word of God—stripped of unnecessary encumrances—is heard and responded to y men today.

—Howard C. Kee, *Assistant Professor of New Testament, Drew University*

The Old Testament Since the Reformation by Emil Kraeling. Harper 1955. 320 pp. $5.00.

By reviewing the broad sweep of Old Testament studies over such a ng, complex history, the author has ut the reader forever in his debt. raeling exhibits here a breadth of quaintance with the literature in he field which is phenomenal, and with it he displays a careful critical faculty in assessing what has been read. To be sure, his point of view colors the estimation of others even though he manfully tries to be objective all the way through. There is, however, a marked tendency to judge everything against a view of Scripture subordinate to a nonbiblical theology.

Luther is presented as having been ready to evaluate the parts of the Bible according to their relative value in the understanding of Christ. Calvin, on the other hand, is described as a biblicist who accepted all Scripture as of equal authority. It would seem to the reviewer that these descriptions are more caricatures of Luther and Calvin than characterizations. The Reformed (Calvin) view of the Bible's authority strongly influenced other Protestant groups, and soon strong doctrines of inspiration had developed which made the church subject to the narrow authority of the Bible. Early Old Testament research broke the grip of this view with new information about the origin and composition of the Old Testament.

The great surge of Old Testament studies in the 18th and 19th centuries is carefully outlined with excellent descriptive thumbnail sketches of significant views. The relative importance of the Old Testament as against the New Testament quickly became the major bone of contention in theological circles. For decades, even to our present time, the question has remained uppermost in many minds, with the range of solutions reaching from pole to pole. In addition to this cause for concern, there was evermore the vexing problem of research which had brought to

the fore a different idea concerning the origins of biblical records. Soon so-called conservatives and liberals were in agreement on this subject. Here Kraeling overlooks vast literature which strongly dissented and does still from views which he assumes were universally accepted.

A description of the influence of Harnack and Delitzsch on biblical studies in their heyday is followed by a worth-while evaluation of the influence of Barth, Brunner, and existential theology on Old Testament studies. Albright, Pfeiffer, Wright, Sparks, and other Americans come in for special notice. Movement toward a biblical theology is given sympathetic treatment, as is the Rowley-Scott idea of relevance.

It is unbelievable to the reviewer that Kraeling overlooked the three most significant tides in Old Testament studies today. He gives only brief mention to Alt, and little more to Albright, with hardly a notice proffered the Scandinavian group. This oversight weakens the book and makes it only a partial review of significant currents.

As a whole, this volume is highly recommended as a good review and evaluation of material, lacking only in its group of current tides. It is a work designed to stimulate interest, and in that the author has admirably succeeded.

—Carl G. Howie, *Minister, Calvary Presbyterian Church, San Francisco, Calif.*

Education for Marriage by James A. Peterson. Scribner 1956. 429 pp. $5.50.

This is the kind of book one wishes he could have had as a text for a course in college—plus the course Written by a seminary graduate who is an associate professor of sociology and marriage counselor at the University of Southern California, plus a husband, a father, and a vice-president of the Marriage Counseling section of the National Council on Family Life in 1954-55, this textbook provides a valuable one-volume library and reference shelf for both the marriage counselor and the counselee.

Facts, figures, diagrams, sound advice, and sound reasoning are brought together to help lead the way to wise choices of a marriage partner and the necessary adjustments for marital success and happiness.

The reference materials listed recommended further reading, suggested visual aids, and other supplemental material make up the best feature of the book—and they alone are worth more than the price of the book for the student, counselor, and or teacher of a course in marriage relationships. The prepublicatio blurb describing this as "an intelligent and constructive book which wi find a variety of applications" is th understatement of the year.

—Herman J. Kregel, *Chaplain (Lt. Col.), USA*

The Man Who Would Preach b Robert E. Keighton. Abingdo 1956. 128 pp. $2.50.

A scholarly minister, teacher, an chaplain writes out of his wide e perience for the benefit of his co leagues in this engaging little volum Students at Crozer Theologic Seminary are fortunate to sit in th classes of Robert Keighton.

The book is an essay on the high o fice of the ministry. Seven chapte

ver the insights derived from first-
ad observation tempered and en-
hed by mature reflection. Chapter
picks up the theme as the young
eologue begins work at his first
rish. Chapter VII concludes with a
iew of the great causes that com-
nd the deep loyalties of a dedi-
ed servant of God. The range of
e discourse includes the rich diver-
y of counseling, study, personal at-
udes, and preaching. "The Riddle
the Sermon" is particularly chal-
nging.

The illustrative material comes
m wide reading and carefully se-
ted personal experience. Without
olating the confidence of the per-
ns who seek help, Professor Keigh-
n presents cases that have universal
plications. There is a splendid un-
rlying unity in the book which is
expression of a solid theological
ructure.

The Epilogue bears the heading,
Am a Minister." The fervor and
ncerity of the writing is readily ap-
rent. Hot and fierce from the heart
an experienced priest and prophet
mes the concluding poem which
ves tone to the entire message of
e author. The clergy who read this
ok will find both help and enjoy-
ent.

—Perry E. Gresham, *President, Bethany College, Bethany, West Virginia*

he Cross in the Old Testament by H. Wheeler Robinson. Westminster 1956. 192 pp. $3.00.

In this day when there are a great
ny reprints on the market, not all
them the best of the past, it is
eartening to see H. Wheeler Robin-
n's fine work republished.

In this small volume are included the three essays, originally published separately: *The Cross of Job* (in the second edition), *The Cross of the Servant*, and *The Cross of Jeremiah*. These three are representative of the best in Old Testament theology and offer the reader a wealth of detailed information on these areas of the Scriptures, as well as a sustained and inspiring interpretation of the theme of suffering and its bearing on the New Testament. The author's attitude throughout is perhaps best summed up in a single sentence regarding the Servant Songs: "It is no rhetorical exaggeration, but sober truth in the light of criticism, history and psychology, to describe the Songs of the Servant as the Old Testament portrait of Jesus Christ" (p. 57).

Here is a book that belongs in the library of every serious student of the Bible. If the original essays were missed, here they are. And if the price seems high, it is buying fine goods.

—Balmer H. Kelly, *Professor of Biblical Theology, Union Theological Seminary, Richmond, Va.*

Devotions and Prayers of Martin Luther. Baker 1956. 111 pp., $1.50.

Devotions and Prayers of John Calvin. Baker 1956, 120 pp. $1.00.

Golden Booklet of the True Christian Life by John Calvin. Baker 1952. 98 pp., $1.00.

Here is a threesome of pocket-size books (4¼"x6¼") in hard covers which, singly or in a group, would make a good gift. The freshest translation is of Luther's 52 one-page devotions on the Psalms, with as many brief prayers on the opposite pages. Calvin's devotions are based on thoughts and texts from the minor

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prophets, also with appropriate prayers on the opposite pages.

The Golden Booklet, while not broken up into 52 separate devotions and prayers, presents a high level of devotional inspiration packed with many choice and quotable gems. Originally a part of the *Institutes,* yet simpler in style, it has been reprinted frequently in Latin, French, and Dutch as a welcomed booklet of a deeply religious nature, yet of practical aid for those who want to carry out the values of religion in everyday life.

The publisher is to be commended for making available this almost unknown side of the great Genevan reformer.

The fact that the translator and editor of the Luther booklet is a Presbyterian minister adds to the interest and general value of these highly recommended daily devotional books.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.) USA*

Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

BAKER BOOK HOUSE, Grand Rapids 6, Mich.

HARPER & BROS., 49 E. 33rd St., New York 16, N. Y.

THE MACMILLAN CO., 60 Fifth Ave., New York 11, N. Y.

MUHLENBERG PRESS, 1228 Spruce St., Philadelphia 7, Pa.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N. Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

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Books Received

The Hymnody of the Christian Church by LOUIS F. BENSON. Knox 1956. 31[illegible] pp. $4.50. (Reprinting of a classic originally published by Doran in 1927.)

Let There Be Light: The Art of Sermon Illustration by BENJAMIN P. BROWNING. Revell 1956. 157 pp. $1.95.

The New Testament Concept of the Ministry by WILLIAM J. MOORE. Bethany 1956. 112 pp. $1.50. (Paper.)

Pension and Retirement Rights by Col. STEPHEN F. TILLMAN, USAR. 52 pp. $1.00. (Paper.) Order from author, 3212 Cummings Lane, Chevy Chase 15, Md.

Tomorrow's Faith Today: Essays on Rethinking the Christian Message Toward a New Modernism by W. NORMAN PITTENGER. Exposition 1956. 6[illegible] pp. $2.50.

"World Christian Books" (most recent volumes in the well-known series published by Association Press):

Beginning from Jerusalem by JOHN FOSTER. 92 pp. $1.25.

Did Jesus Rise from the Dead? by JAMES MARTIN. 91 pp. $1.25.

From Brahma to Christ by LAKSHMIBAI TILAK. 91 pp. $1.25.

Jesus and His People by PAUL MINEAR. 93 pp. $1.25.

NEWS ROUNDUP

CHAPLAINS

William W. Parkinson, who recently returned from Kwajalein, in the Marshall Islands, has succeeded Calvin Elliott as head of the Ecclesiastical Relations Branch, Chaplains Division, Bureau of Naval Personnel.

Marlin B. Curry, who was the chaplain in charge of Protestant retreats at Kapaun Religious Retreat House, Oiso, Japan, from its opening, Dec. 1, 1954, until August of this year, has been assigned to Walter Reed Hospital, Washington, D.C. His successor at the Retreat House is Chaplain **Robert N. Morrison.**

Howard W. Reather and **Raymond J. Calkins** have been assigned to Andersen AFB, Guam, M.I. As the Protestant chaplain, Reather will have to fill the shoes of two former base chaplains who left Guam the same week in October. One is **Jephthah E. Turnage,** assigned to Biggs AFB, Texas; the other is **John B. Schoning,** assigned to Myrtle Beach AFB, S.C.

Harry W. Webster, post chaplain at Fort Chaffee, Ark., recently presented a check for $832.67 to representatives of Gideon International. The money came from free-will offerings at the Fort Chaffee Protestant services. At the same time, the Gid-

Official U.S. Army Photo

Chaplain Arthur J. Estes, assistant division chaplain of the 11th Airborne Division is shown participating in the first mass parachute jump held in Germany since World War II.

eons gave 5000 New Testaments to Fort Chaffee.

A series of **marriage counseling courses** are being held for chaplains of the U.S. Air Force. The Hogg Foundation of the University of Texas is conducting four Protestant seminars, lasting four weeks each. The current courses began Nov. 13. Others will begin Jan. 7 and May 6.

Herman J. Kregel, Eighth Infantry Division chaplain, left Fort Carson, Colo., in September for Europe.

Reserve Chaplains **L. Clyde Carter** and **Anthony N. Tinklenberg** had active duty this summer as chaplains of the Reserve Training Battalion at Camp Lejeune, N.C. Carter is professor of sociology at Mary Washington College, Fredericksburg, Va. Tinklenberg is Protestant chaplain of the Oak Forest Institutions for the Aged, Infirm, and Handicapped in Oak Forest, Ill.

VA Chaplain **Ennis Thorne** (Amer. Bapt.) has received the degree of doctor of divinity from Wake Forest College, N.C.

Some recent promotions:

Navy—*to lieutenant,* **Robert Van Landingham** and **Bernard Morris;** *to commander,* **Vernon Tuxbury** and **Henry Austin.**

Air Force—*to lieutenant colonel* (reserves), **Charles Byrd** and **Daniel Wilson;** *to lieutenant colonel* (permanent rank), **Kenneth Ames.**

Chaplain **Stanley Smith** received his ten-year recognition pin for service as a VA chaplain.

PERSONALITIES

David A. MacLennan was in charge of the Army's two October retreats for Protestant chaplains in the Far East. These were held at Kapaun Religious Retreat House. (See article on pp. 2 ff.)

Dr. MacLennan, now minister of the Brick Presbyterian Church, Rochester, N.Y., was formerly professor of preaching and pastoral care at Yale Divinity School.

The following Protestant civilian clergymen took part this fall in overseas preaching missions for Far East Air Forces: **William C. Allshouse,** First Church of the Nazarene, Washington, D.C.; **Murray A. Cayley,** Rochester Institute of Technology; **S. Marion Smith,** School of Religion, Butler University; and **Paul W. Yinger,** Union Congregational Church, Upper Monclair, N. J.

Protestant preaching missions at bases of the Northeast Air Command were conducted this fall by **Luther W. Holcomb,** Lakewood Baptist Church, Dallas, Tex., and **Henry F. Russell,** Trinity Presbyterian Church, Montgomery, Ala.

Harold Roberts, of England, has been elected president of the World Methodist Council, succeeding Bishop **Ivan Lee Holt,** of St. Louis. Dr. Roberts, president-designate of the British Methodist Church, is principal of Richmond College and dean of the faculty of theology at the University of London.

Nolan B. Harmon, distinguished book editor of the Methodist Publishing House since 1940, has been elected and consecrated a bishop by the Southeastern Jurisdictional Conference.

Ralph M. Johnson, formerly associate secretary of the American Baptist Convention and general director of the denomination's Council on Mission Co-operation, has been

Official U.S. Army Photo

Among those taking part in a recent two-week seminar for Navy chaplains at San Diego Naval Training Center were, *left to right:* Rev. James VanderVelt, professor of psychology at Catholic University, Washington, D.C.; Captain Walter F. Mahler, senior chaplain, Marine Corps Recruit Depot, San Diego; Captain R. C. Hohenstein, senior chaplain, San Diego Naval Training Center; Dr. Robert G. Foster, director of the marriage and counseling program, Menninger Foundation, Topeka, Kansas; Captain Harris W. Howe, Eleventh Naval District chaplain; Lt. Cdr. Frank Garret, director of training, Chief of Chaplains' Office, Washington, D.C.; Commander E. H. Rickel, assistant district chaplain, Eleventh Naval District.

Seminar for Navy Chaplains

MORE than 100 active-duty chaplains from installations throughout the Eleventh Naval District, Hawaii, and other Pacific Coast bases attended a counseling seminar at the San Diego Naval Training Center in August. They were enthusiastic over the results of the two-week conference, when their problems were discussed by Dr. Robert G. Foster, director of the Marriage and Counseling Training Program, Menninger Foundation, Topeka, Kan., and the Rev. James VanderVelt, professor of psychology and psychiatry at Catholic University, Washington, D.C.

elected president of Berkeley Baptist Divinity School, Berkeley, Calif.

"Deacon" Dan Towler has swapped a career as a professional football player for a ministry at the Lincoln Avenue Church, Pasadena, Calif., an interracial congregation. The 28-year-old Negro star, who earned $10,000 last year with the Los Angeles Rams, starts at one-third that salary as a Methodist minister on trial. He won a degree of master of theology this year at the University of Southern California School of Religion, which he attended despite an athletic schedule that took him all over the country.

Marc Boegner, president of the French Protestant Church Federation, was recently awarded an honorary doctorate by the University of Bonn, Germany. He was cited for service to the ecumenical movement through forging contacts between French and German pastors.

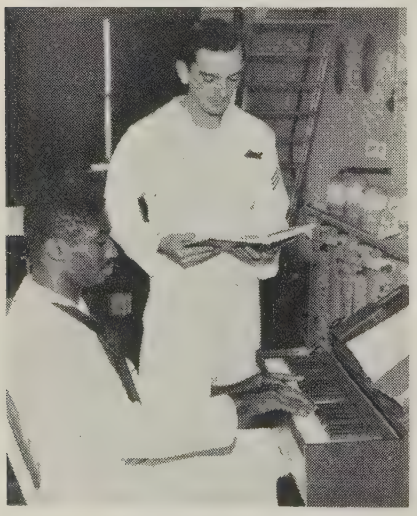
Kyaw Than of Burma succeeds **Rajah B. Manikam** as east Asia secretary for the World Council of Churches and the International Missionary Council. Manikam is now Lutheran bishop of Tranquebar.

Yoshio Higa, at one time moderator of the United Church of Christ of Okinawa, has become the first representative of the government of the Ryukyus to a foreign nation. He will represent the islands, of which Okinawa is the largest, in relations with the Japanese government. The U.S. governs the Ryukyus under a U.N. trusteeship, but the people have a legislature and a governor.

Alexander C. Zabriskie, professor and former dean of Virginia Theological Seminary (Protestant Episcopal), Alexandria, Va., died June 23, at the age of 58.

Glenn Clark, founder of the Camp Farthest Out, died Aug. 26, at the age of 74.

Edwin E. Aubrey, chairman of the department of religious thought at the University of Pennsylvania and formerly president of Crozer Theological Seminary, died Sept. 10, at the age of 60.



Aboard the USS *Nereus*, Lawrence H. Drayton, Jr., SN, plays the organ for worship services, and soloist Arthur L. Weldy, SN, leads the group singing. They are encouraged by Chaplain (Lt. Cdr.) L. B. Dohrmann (Evangelical and Reformed).

ANNOUNCEMENTS

American chaplains are helping the Royal Air Force rebuild the **Church of St. Clement Danes,** in London. Our project is to supply the organ, at a cost of $75,000, which will be a memorial to those who died in England in World War II while serving with the U.S. Army Air Corps.

Col. Leslie Zimmerman, staff chaplain, Third Air Force, announced

Official U.S. Army Photo

The "Chapel of Peace" was recently dedicated by the U.S. Naval Station in Bermuda. ng with the many civil, military, and religious leaders of Bermuda who attended the ressive ceremony, the following chaplains took part: U.S. Atlantic Fleet Chaplain E. Bishop; Naval Station Chaplains James K. Snelbaker and Claude M. Straus; Chaplain B. F. Hughes, who was the former chaplain at the Station when und was broken for the building.
Though appropriation funds amounted to only $15,000, a building valued at $134,000 made possible by the voluntary help and support given by all commands, activities, organizations at the Naval Station.

t the drive for funds is open until last day of this year.

This Christopher Wren master- ce, wrecked by a German fire- mb in May 1941, is known for the turies-old nursery rhyme "Oranges l lemons, say the bells of St. men's."

. **Stanley Jones** will make his postwar visit to Japan in a three nths' campaign beginning in Feb- ry.

The 350th anniversary of the nding of Jamestown, Va., will be brated in Virginia in 1957, and churches of that state are asking that it be observed throughout the U.S. Sunday, June 16, 1957, will be observed as "Jamestown Sunday," commemorating the first recorded Communion service in the colony.

The first Faith and Order meeting ever scheduled for North America will be held Sept. 3-10 at Oberlin College, Oberlin, Ohio. This is sponsored by the World Council of Churches, the National Council of Churches in the U.S.A., and the Canadian Council of Churches. Delegates are now being appointed by the denominations.

The Fifth Baptist Youth World

Conference is scheduled for Toronto, Ontario, July 1958.

It is expected that the next Baptist World Congress—scheduled for the week of July 15, 1960—will meet in Rio de Janeiro, Brazil.

The 14th World Convention on Christian Education will be held in Tokyo, Japan, Aug. 6-13, 1958, under the auspices of the World Council of Christian Education, with Toyohiko Kagawa chairman of the committee making prepations.

EDUCATION

New Orleans Baptist Theological Seminary has announced plans to build a $500,000 chapel on its campus. The spire will be a replica of the one atop the First Baptist Church of Providence, R.I., organized in 1638 by Roger Williams.

A gift of $100,000 has been received by **Andover Newton Theological School,** Newton Centre, Mass., from former Governor Alvan T. Fuller. It will be used toward a new dormitory, which is expected to cost $250,000.

The Pacific School of Religion, Berkeley, Calif., now has a beautiful chapel—"The Chapel of the Great Commission"—dedicated last June.

Also in Berkeley, the **Starr King Theological Seminary** (Unitarian) has a new memorial chapel and a new library.

The biblical city of Gibeon was discovered this summer by seven American archaeologists, who excavated its water system and parts of its fortifications. The Museum of the University of Pennsylvania and the Church Divinity School of the Pacific at Berkeley, Calif., sponsored the 12-week expedition.

The "royal city" was uncovered el-Jib, an Arab village eight mi north of Jerusalem.

INTERNATIONAL

A decree admitting former Waffe SS officers to the new **German** arm up to the rank of lieutenant colon has brought protests both in G many and abroad, the infamous h tory of the SS being far from f gotten. The Waffen-SS was not re larly used in concentration cam nor for the extermination of Je and in general did not participate outrages committed under Germ occupation. But there is one ception: men, women, and childr burned alive at Oradour in Fra were victims of the Waffen-SS, a France still remembers.

Every third German farmer in Federal Republic now owns a tract Great Britain leads the world w one tractor for every 55 acres un cultivation; the Federal Republic Germany is second; while the U.S. ranks third, with one tractor every 110 cultivated acres.

The Paris correspondent for Wo Around Press reports that Franc lagging behind other nations scientific research and equipm Recently a professor at the Univer of Paris was electrocuted in presence of his students because was operating with 1913 equipm In 1954, for every million inhabita statistics show that only 90 univer graduates in France received t degree in science, whereas in Swit land the proportion was 155 per lion, 193 in the Netherlands, 19 the U.S., 236 in the U.S.S.R., 237 in Britain.

The insistence of **Iceland** upon recall of American troops is saic

Official U.S. Army Photo

Mrs. Madeline Layton helps young Carrie Magnes with her color book at the recent Vacation Bible School held in Heidelberg, Germany. Over 240 children participated in the school, which was organized by HACom Chapel Chaplain J. A. Dick and religious education director Mary Helen Dobson, assisted by the voluntary services of 55 adult supervisors.

chiefly from popular demand for ilitarization and from economic elopments which have favored Soviets in recent years. Between 2 and 1956, while Iceland's ex- s to the U.S. and Britain slumped n about 48% to 17% and sales to tern Europe dropped likewise, e with the Russians has risen n 7% to nearly 30%.

igh wages paid by the U.S. forces e deprived native agriculture and ng of essential labor, thereby con- uting to Iceland's inability to pete with Norwegian and Cana- exports.

is believed that Iceland has asked way to participate in running Keflavik aerodrome and perhaps other installations in which the U.S. has invested some $200 million.

The 400th anniversary of the Geneva ministry of John Knox was recently celebrated in **Geneva.** A high light of the celebration was a service at St. Pierre's cathedral at which Niall D. Watson, former minister at St. George's and St. Peter's church in Glasgow, was installed as new minister of the Church of Scotland's congregation in Geneva.

Statisticians of the Library of Congress have estimated the cost of World War II to be four trillion dollars—about $1700 for every living person on the earth—and 40 million casualties.

UNESCO reports that first steps are being taken in Paris and Port-au-Prince to organize medical exchanges between **France** and **Haiti.**

Bangkok, **Thailand,** has been chosen as the site of the permanent SEATO military planning staff.

In nine-year-old **Pakistan,** the Central Engineering Authority has drawn up a $300 million blueprint for developing hydroelectric power throughout the two widely separated parts of the country. Plans include three major projects resembling our TVA —two in West Pakistan and one in East Pakistan.

An international Lawyers' Congress on "Legislation and Judicature in a New State" will be held in **Israel** Aug. 11-16, 1957. The congress will follow the Annual Meeting of the American Bar Association, to be held in London, England.

NATIONAL

The Army Signal Corps is working on the development of new types of wire which can be laid by helicopter, drone, or missile, and which can successfully transmit a message even though the wire may be broken in a dozen places.

As this centennial year draws toward its close, two significant events in Washington, D.C., marked the celebration of the **100th anniversary of the birth of Woodrow Wilson:**

On Nov. 11 the body of Wilson was moved from the crypt of the Washington Cathedral (Protestant Episcopal) to a bay prepared for it in the nave.

The following Sunday (Nov. 18), at Central Presbyterian Church, which Wilson (a Presbyterian elder) attended during his presidency, Mrs. Woodrow Wilson unveiled a bron plaque naming the church-scho building for the former President. A dresses were made by Col. Francis Miller, a member of the Central Co mittee of the World Council Churches, and President John Mackay, of Princeton.

The Pacific School of Religi announces that Mr. Ford E. Samu of Alameda, Calif., has given private collection of books by a about **Woodrow Wilson** to Charles Holbrook Library. This lection is said to be one of the larg of its kind in the world outside Library of Congress.

The Presbyterian, U.S., Board World Missions has authorized study that will deal with ways of taining **better understanding** tween Christians in lands wh American troops are stationed the Christian servicemen.

Methodist Bishop Frederick Newell, of the New York area, cently announced that he intends make future appointments of dist superintendents and ministers **"w out regard to their color"** and war that congregations "must expect be served on the same basis."

While Tennessee national gua men battled mobs in the streets Clinton, the Tennessee Supr Court unanimously ruled that state's segregation laws have been validated by the U.S. Supreme C and denied a petition for an junction to restrain integration the races at Clinton High School

A proposed merger of three gro within the United Student Chris Council has met with widespread terest and approval. These men groups are the Disciples Stu

Official U.S. Navy Photo

During a recent U.S. Sixth Fleet visit to the Dodecanese Island of Rhodes, Greece, four Lutheran Navy chaplains serving with Sixth Fleet units in the Mediterranean met and discussed church affairs. *Left to right:* Lt. Donald Wilson, of the Ministerium of Pennsylvania, now serving with Destroyer Squadron 14; Cdr. Robert Sassaman, of Central Pennsylvania Synod, now serving in the attack carrier USS *Ticonderoga;* Cdr. Robert J. Schneck, of the Ministerium of Pennsylvania, now serving in the cruiser USS *Salem,* flagship for the Sixth Fleet; and Lt. Ernest R. Lineberger, of the North Carolina Synod, now serving in the attack carrier USS *Intrepid.*

vement, the Westminster Fellow- of the Presbyterian Church, USA, the United Student Fellowship the Congregational Christian urches and the Evangelical and ormed Church.

The new group would be known he **United Campus Christian Fel- ship.**

t least one additional member up—the Methodist Student Move- t—has expressed the intention of icipating in future negotiations he proposed merger.

our states and the District of Co-

lumbia **lead the nation** in the number of persons with religious affiliation, a new survey shows. The states are Rhode Island, Louisiana, South Carolina, and Mississippi. Four other states—Nevada, Oregon, Washington, and West Virginia—have the lowest proportion of church and synagogue members.

This survey, conducted by the National Council of Churches, reveals that 36 states are predominantly Protestant, while in 12 states the majority of church members are Roman Catholic. The most heavily Protestant areas are the South (with the excep-

Chaplain T. E. Schultz, USN, conducts Protestant services for men undergoing co weather-survival training at Pickle Meadows, Calif.

tion of Louisiana) and Utah, home of the Church of Latter Day Saints (Mormons). Roman Catholic majorities appear in the Northeast, the Southwest, and Louisiana.

According to the new *Yearbook of American Churches*, **more than 100 million persons** in the U.S. have some religious affiliation. Of this number, 58,448,000 are Protestant; 33,369,000 are Roman Catholic; 5,500,000 are Jewish; and 2,386,000 belong to the Eastern Orthodox churches of this country.

As for years past, the Baptists are the largest Protestant group, with 18,793,097 members in 27 Baptist bodies. Second are the Methodists, with 11,784,060 members in 22 groups. And third are the Lutherans, w 7,059,593 members in 19 bodies.

The largest single Protest church body is The Metho Church, with 9,292,046 members. T Southern Baptist Convention is n with 8,467,439; and the Natio Baptist Convention, USA, Inc., third, with 4,557,416.

Statistical analyses in the new *Y book* indicate that the house of P estantism is **not nearly so divided** one might suppose. While the g preponderance of the 258 chu bodies reporting on membership Protestant, more than 85% of nation's 58,448,000 Protestants are the church rolls of nine gen denominational families and l denominations.

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. E. SCHERER

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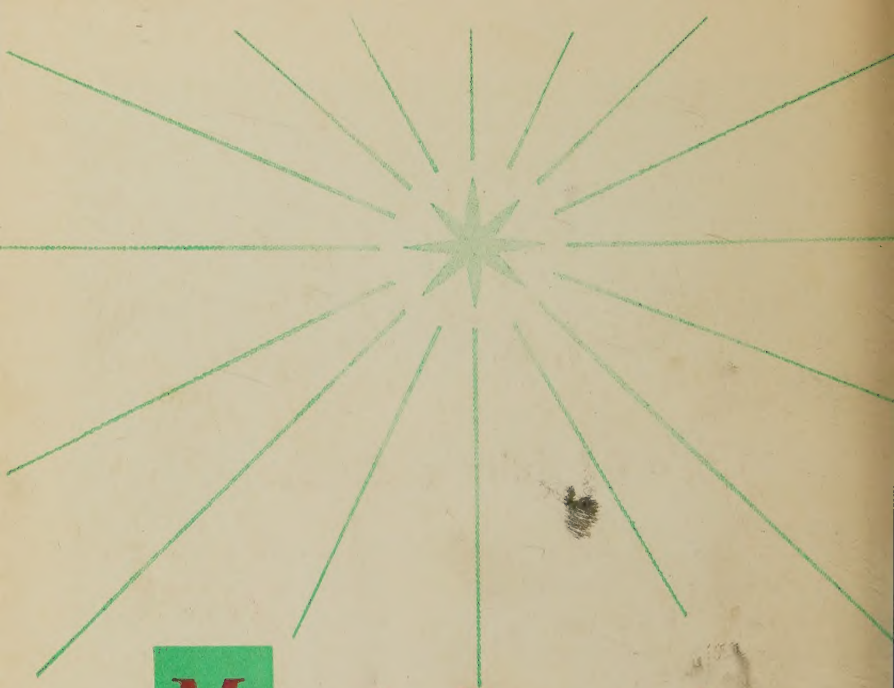
—HAROLD C. PHILLIPS



May the Peace and
Joy of Christmas
Abide with each of you
All through the Year

EXECUTIVE SECRETARY AND ALL THE STAFF OF
THE GENERAL COMMISSION ON CHAPLAINS
AND ARMED FORCES PERSONNEL